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WEEKLY REVIEW.

—If the Italian Chamber has not adopted the ministerial bill for the dissolution of Church and State, it is not because it favors an Established Church, but rather because it fears that the Church of Rome will possess as a dis-established body more power than she ought to. The Bill would leave the Romish Church in the possession of great wealth, and would place the inferior ecclesiastics at the disposal of the hierarchy. The principle of a free church in a free state is an admirable one, but to be fairly realized the church should have only so much wealth as has been freely given to her by her own members. Wealth is power; it is often a sufficient counterpoise to political power; and if the Church of Rome is allowed to retain in her disestablished state a great deal of the wealth which came to her by virtue of her alliance with the State, she will possess an undue advantage over others, and materially interfere with the enjoyment of religious liberty. Baron Ricasoli referred to the United States, as a country in which his ideal of religious liberty in a free state was realized; but the Bill which the Chamber has rejected, would have placed the Church of Rome in Italy in a very different position relatively to other religious bodies, from that which she occupies in America. The Italian Parliament has been dissolved, and there is to be a new election. We do not think that the crown will gain any thing by this. The particular measure that led to the dissolution, was a refusal of the Chamber of Deputies to approve of the prohibition of popular assemblages in Venetia; assemblages convened for discussing the merits of the Free Church Bill. We have no doubt that a Bill which shall release the Church of Rome from State connection, without investing her with undue power, will receive the approbation of the Italian Parliament.

—It is a pity, we think, the Income Tax was ever relinquished. So far as it tempted men to deception it was objectionable; but this evil was probably greatest at the beginning, and by degrees the probability of a fair administration would be approached. A License Tax has now been imposed, which is open to the objection above indicated, and does not appear to have any compensatory advantages. It reaches its maximum when it taxes an income of Rs. 10,000 a year. Instead of a rising tax for incomes exceeding this, there is but the five per cent, and this only in case of professional men. Retired gentlemen in the possession of one or two crores are not taxed at all. The taxing of these would have enabled the finance minister to place the minimum somewhere about Rs. 500 instead of 200. A matter of some importance is that the License Tax is to be transferred to the local Governments, to be disbursed by them for local objects. This is regarded as the first step in delivering the subordinate Governments from their position of humiliating dependence in matters of petty disbursement.

—We understand that after a long and thorough examination of the Robert Money Institution by the Government Inspector, the sum of Rs. 1,580 has been alloted, under the Grant-in-aid rules. It is believed that these periodical examinations are likely to prove beneficial to the school, by the stimulus it offers to pupils and teachers. Having so long contended for the *right* of Mission Schools to enjoy the benefit of Grants-in-aid, as promised in the Educational Despatch of 1854, and protested against the arbitrary course pursued by the Director of Public Instruction, we have much pleasure in calling attention to the inauguration of a new and better policy. Similar grants have, we believe, been made to other Mission Institutions, and also to the Scottish Orphanage.

—The Meeting of the Bombay Auxiliary of the Army Scripture Readers' Society at the Town Hall on Tuesday last, was a most satisfactory one. We would gladly give the proceedings in full, but our limits forbid. H. E. the Commander-in-Chief occupied the Chair, the Bishop of Bombay moved the adoption of the Report, and addresses were made by Lieutenant-Colonels Fields, Phayre and Sandwith, Dr. Joynt, Brigadier General Russell, Major General Lucas and Sir Robert Napier. There was but one sentiment expressed regarding the usefulness of Scripture Readers and the desirableness of greatly increasing this agency. The three officers whom we have first mentioned were able to testify from personal acquaintance with the Scripture readers and from intimate observation of their work; and they expressed their very strong conviction that we were seeking the best interest of the soldier when we introduced to him the Scripture Reader. The remarks of the Commander-in-Chief were entirely accordant with those made by the previous speakers, and he gave a very distinct expression to his sense of the value of the Army Scripture Readers' Society's work. It is very gratifying to us, who have for many years advocated this cause and desired to see the number of Scripture readers augmented till they should equal the number of European regiments, to find such powerful testimony borne to the value of their labors. We hope that the proceedings of this meeting may be appended to the printed Report of the Society.

—We fear that there is not much room left for doubt as to the murder of Dr. Livingstone and his party. The Native soldier, of the Marine battalion, who arrived the other day from Zanzibar, saw at that place and conversed with the Arab Moussa, and gives on the whole a very straightforward account of what he had heard from him regarding the murder. This soldier had been obliged by illness to abandon the expedition, and was detained at Zanzibar till the arrival there of Moussa. He speaks of the great confidence constantly reposed in this man (a native of Johanna) by Dr. Livingstone. Moussa gave him a particular account of the massacre, and told him that he had buried the bodies of seven of the slaughtered party. Among these were two of the Christian Africans whom Dr. Livingstone took from the Sharunpoor Orphanage. Moussa had with him a box containing a chart; and it is known that Dr. Livingstone had a chart of the lake country prepared for him in Bombay; with this it is not likely he would have parted on any account. All the evidence rests upom the simple testimony of this Moussa. Dr. Seaward failed to get any corroboration of it from the traders; but there would be nothing strange in the fact of their not learning about it, supposing it to have actually occurred. If this much-trusted servant of Dr. Livingstone invented the story to cover the fact of his own treachery in abandoning his master, it would prove him as short-sighted as faithless; for he would know that evidence would be soon forthcoming to disprove his words. Nearly six months have gone by since the date of the last communications from Dr. Livingstone, and this is itself an ominous fact. We do not say that hope is utterly excluded, but it has a very slender basis to rest upon.

—We commend to the notice of the *Indu-Prakash*, that sturdy champion of Hinduism, the following remarks of the *Hindu Reformer* in reference to the Holee festival, now being celebrated.

"There is not a nation on the surface of the globe which we have heard of, that has yet surpassed, or will ever, we think, surpass the Hindus in point of bigotry and superstition. The Pantheon of ancient Greece and Rome was but an offshoot of that of the Hindus. How our people happened to be so thoroughly superstitious, it is beyond out limited powers to tell, but however shrouded in mystery may be the origin of these obscene holidays, we consider, it high time that our countrymen should make a common cause to suppress it. Indeed, we do not mean to stand in the way of their enjoying their holidays, in a decent and chaste manner, but to turn oneself into a beast which wallows in mire, by besmearing the body with goolal (red stuff) and pollute his mouth by letting obscene expressions pass is what our good sense and chaste feelings recoil from. It is certainly not the way of enjoying holidays, nay it is an insult to that Being to whom we owe our lives."

An address was presented to the Rev. J. W. Gardner, of the Free Church Mission, Poona, on occasion of his departure for Europe, by the elders and members of the Native Church connected with that Mission. We had hoped to insert it, but are precluded by its great length; we content ourselves with an outline. It begins by mentioning that Mr. Gardner had been 'more than ten years faithfully and earnestly fulfilling the duties of his office among them, with a single eye to the glory of God and the good of men.' He had

not come in quest of riches or honors, but with a desire to tread in the footsteps of Christ. Much of his strength and time had been bestowed on the English Institution; by his efforts and those of his colleagues, it had attained to its present efficiency; numbering 400 students who pay in fees Rs. 200 monthly. The valedictory address presented by the teachers and students, (with a shawl worth Rs. 125 and a box worth Rs. 20) to Mr. and Mrs. Gardner, shows the esteem in which they are held by them.

For the Female Boarding school an excellent house and school have been erected.—The Vernacular schools have not been overlooked. Much good has been done by gathering the children together once a month, for examination. The inmates of the Poor Asylum have enjoyed the kind care and supervision of Mr. Gardner. Since the death of their beloved pastor, the Rev. J. Mitchell, Mr. Gardner has filled this post, breaking every Sabbath to them the Bread of life. It is matter of congratulation that elders have been elected and a Kirk Session formed for the regulation and discipline of the church. The Scriptural custom of setting apart on the Lord's day, as the Lord hath prospered, has been established, and will, it is hoped, tend to hasten the day in which the church shall support its pastor. The address notices the unobtrusive character of Mr. Gardner's work. "You have been to us a gentle, loving and sympathizing friend and counsellor; have often helped the needy, upheld the falling, encouraged the industrious, reproved the indolent, recognized merit. Your manner of doing your duty was serious, earnest, regular, and as unto the Lord. When under the painful necessity of deciding cases, you did your duty in a calm and impartial way, and by your firmness showed that you were concerned for the glory of God, the purity of his church and the interests of religion." Reference is made to the ministrations of Mr. Gardner for Europeans, blest, in some instances, to the conversion of souls. The hope is expressed that, after making the necessary arrangements for the education of his children he may return in invigorated health to resume his labors in Poona. In conclusion the Native Christians request him to express to the General Assembly, how thankful they are for their Indian Mission, 'a gift more precious than gold and rubies.' A writing desk for Mr. Gardner, and a similar present for Mrs. G. accompanied this address.

We have been favored with a copy of the Report of the Kolapoor Mission for 1866. The Rev. Mr. Wilder speaks thankfully of the strength vouchsafed him to prosecute his work; tells us that the audiences in the new chapel at Kolapoor range from 150 to 300; that he preached the Gospel in 174 villages (in 119 of which there was no school of any description); circulated 4610 tracts and Scripture portions; and received three persons to church fellowship. There are 13 communicants; three boys' schools with 150 pupils; one girls' school with 41. With regard to finances, the year closes with a deficiency.

We acknowledge receipt of a pamphlet relating to the management of the Bombay Joint Stock Corporation, published by Mr. Rustomjee Pallonjee.

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SATURDAY, MARCH 16, 1866.

THE REIGN OF ENNUI.

The *Bombay Gazette* gives us a most melancholy picture of Indian society:

"Lassitude, languor, ennui, boredom, have their head quarters in this country, and no man can so occupy his time as to have no moment upon which one or other of the evil tribe can seize. This being granted the next thing is evidently to bring against them what shall to the greatest extent destroy their power. The means usually employed are a dismal failure, and are withal too physically costly, since for the conventional late hours and excitement (comprehensive word) we pay a daily account, and are moreover liable to have sooner or later an accumulated bill presented, which it may take our whole capital of health and strength to discharge. Why should this dearth of originality be so evident in Anglo-Indian Society? Why is it thought gentlemanly to be dull, and why should social gatherings consist chiefly of two miserable classes, the bores and the bored and be a weariness at once to flesh and spirit?"

What will our contemporary say if we whisper to him that there are some in this country, some that have been long here, whom Ennui has never yet succeeded in leading captive. Yes, there are a happy few who when they meet neither bore nor are bored. These men have discovered a fountain of peace and the streams of it flow perennially through their hearts. They arise in the morning with cheerfulness, and they lie down at night with thankfulness. They doubtless meet with troubles and disappointments, great and small; but the reservior of their contentment is not so shallow as to be more than momentarily disturbed by these contrarieties. Who are these people? And what is their secret? By what spell have they kept at a distance the unclean spirits of lassitude, languor, ennui, boredom? From what we have been able to gather on the subject, we think we may venture to indicate one or two things in which their practice differs from others.

First, they do not made it the great business of their life to seek their own pleasure. The first and greatest commandment is not, Amuse thyself.

II. They do not cherish an exalted opinion of their claims either upon man or upon Providence. They believe in fact that they have forfeited all claim upon God's goodness and forbearance.

III. Believing this, they are naturally grateful for what others would deem the smallest favors.

IV. They have got hold of a certain book which tells them of an everlasting state of perfect happiness beyond this life, and of a way leading to that blissful consummation. The thought of that future felicity reconciles them to a great deal of trouble and humiliation here, that would be otherwise perhaps unbearable.

V. They have been made to feel that the pleasure and welfare of their fellowmen, are as important as their own. They have enlisted under the banners of a certain King, to serve whom they consider happiness enough; and as he is intent upon the welfare of men, his service requires that they also should be. They have been even heard to say that 'they are not their own, having been bought with a price.' If this suggests the idea of slavery, they say No, we never were free till now. And it does seem that their captivity must be something very different from that in which Lassitude, Ennui and Boredom hold their victims. The cruel divinity with three heads, is so remorselessly hostile to the happiness of his victims, that he imposes upon them the obligation to be 'dull' under the horrible penalty, if they transgress, of being no longer deemed 'gentlemanly.' Like that portal in Dante over which was written 'Hope may not enter here,' whoever passes within the precincts of Indian gentility, must bid farewell to cheerfulness. Happily, there is something better than Indian gentility.

MR. TINLING AND THE INDU-PRAKASH.

The *Indu Prakash* is pleased to inform Mr. Tinling and all who, like him, are seeking to win the Natives of this country to faith in Christ as the Saviour, what is the present state of the country as regards religion; and if we may accept our contemporary's representation of the matter, the country is a great deal better off as it is, and would only lose by exchanging Hinduism for Christianity. It appears that the Hindoos have several strings to their bow; several forms of religion, of great merit; among these they may take their choice; but it would be a grievous mistake to prefer the Gospel to any of these.

There is first the Vedantic doctrine, described by our contemporary as 'on account of its purity, simplicity, antiquity and strictly logical treatment, more than a match for Christianity, which evidently admits of a divine triumvirate.' To the followers of such a doctrine, 'Mr. Tinling's weapons would be but straws.' Yet, strangely enough, the writer admits that this Vedantic doctrine is 'practically inapplicable.' That is to say it does not answer the purpose for which a religion is wanted. It is very admirable, but it is of no use. Has our contemporary ever seriously asked what man really wants in the way of a religion? Does he think that a religion which has no other basis than a merely beautiful piece of human composition, highly creditable to the genius of the author, is what man wants? Or is it not rather man's great need, that he should be made to hear the voice of God telling him of a way of deliverance from the sin and misery of his present condition? A religion that is not remedial, that does not take man as it finds him, and bring him into a state of reconciliation with God, and give him a heart to do the will of his Father in heaven, is as preposterous as a medicine that has been very skilfully and cunningly concocted of very discordant materials, very pleasant to the eye and taste, yet does not benefit the patient in the least.

The Vedantic doctrine professes to be nothing more than an exposition of the Vedas. The stream cannot rise higher than its source. In the Vedas we find the *fons et origo* of the Polytheism and of the Pantheism which have combined to make this country religiously and even socially what it is.

The *Indu Prakash* having found a system that is more than a 'match for Christianity,' only it happens to be inapplicable, then takes up the idolatry of Hinduism and shows that instead of being a reproach to India, this system has a profoundly philosophical basis. There are various perfections in the deity; these are so many aspects of the divine nature; who can grasp the whole? how fitting then that men should look at one at a time! and what is idolatry but just such a many sided contemplation of the deity? We wish to contemplate his wisdom and what so natural as to look at Ganpati, with his

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elephant's snout, riding on a rat. We think of his power, and we turn to Brumhadeva, the creator of all things,—no, not to him, for did not Shiva strike off one of his heads?—well we cannot easily find among the 33 millions of deities one whose power was never thwarted; but let us suppose that such a one is discoverable. Then Vishnu, or the avatar Krishna, or Ram, or somebody else shall represent to us the divine goodness. Ergo, idolatry is a very commendable thing, and it is very wrong in Mr. Tinling to ask men to renounce it. He only shows his want of philosophical insight, by doing so.

Now, if we might be allowed to say a word on this important subject, we would beg of our contemporary to believe that the most unfortunate way of viewing any character, is to break it up into its different attributes and consider these piecemeal. It is impossible that any one should ever attain to a knowledge of God, who when he considers his power, leaves out of sight his justice and wisdom, or when he contemplates his goodness, leaves out of sight his power and holiness. Especially when you violently rend asunder these perfections by making them to reside in different individuals, any one of which may be singled out and made the exclusive object of worship and confidence. Surely the mission that has for its object the revelation of the whole, indivisible, all-perfect deity, to those who have but the *disjecta membra* of the reputed Godhead, is a noble and glorious one.

But Hindu idolatry utterly repudiates the representation given of it by the Indu-Prakash. Its sacred books not only know nothing of such a system, but are in flagrant contradiction with it. Each individual deity is represented as having not one but the various attributes that belong to God; each one has a history in which all sorts of characteristics, good and bad, come to light; they are represented as mutually contentious, and with all the passions and affections that belong to our depraved humanity. It it so with the gods of the Hindoos; it is so with those of other idolatrous nations of modern times, and it was so with those of the ancient Greeks, Egyptians, Romans and Scandinavians.

We have an idea of wisdom, knowledge, goodness, justice, and power. We find these things imperfectly in ourselves; but the very sense of our imperfection in regard to them implies *some* acquaintance with, *some* conception of a wisdom that is unerring, a goodness that is unimpeachable, a power that is unlimited. But it is the glory of the Bible that it does not merely tell us of these attributes; does not merely exclude the unworthy and belittling representations of idolatry; but describes God in his relations to a particular nation chosen for the propose, and enables us to apprehend his character as it comes to view in the laws and ordinances given to that people, and in the blessings and chastisements sent upon them. This was preparatory; and the New Testament, teaching the unity of the Godhead as absolutely as the Old Testament does, crowns the work of the latter by bringing us into the presence of God manifest in human nature, and in that nature providing a ransom for the sins of men, so that God may be just and yet the justifier of those who believe on Christ.

The *Indu-Prakash* finally shows us the third string of its bow in the form of religion called *Bhukti-Marg* or Way of Devotion. A law of mechanics tells us that a body at rest or in motion will so continue until affected by some extraneous force. This law the *I. P.* thinks applicable to the mind. Why not suppose that the direction in which the mind is moving at the time of death is one in which it will continue to move? We have no objection to this; but it only shows the infinite importance of getting the right direction while we are in life. How fearfully are they trifling with the undying interests of their souls who allow themselves to be deceived by sophistry or prejudice, who cling to what is palpably pernicious and fallacious, and who have nothing better to guide them than the mere guesses of philosophers.

THE KINGDOM OF HEAVEN.

"*Another parable put he forth unto them, saying, The Kingdom of heaven is likened unto a man which sowed good seed in his field.*" *Matt.* XIII. 24.

Man is a wonder-seeking creature. Hardly anything more constantly characterizes him than his love of the wonderful. In the gratification of this sentiment he experiences a peculiar pleasure. But it has participated in the damage that sin has wrought in his mental and moral constitution. It seeks its aliment not in what is, but in what is not. The tardigrade pace at which he has moved in the comprehension of nature, has been due to the irregular operation of the love of the wonderful. He has peopled nature with unnatural phantasms and allowed his imagination to run riot in the creation of imaginary beings mixed up with men in imaginary scenes. It is a mistake to think that superstition is wholly the offspring of fear; it is very much the product of the sentiment we speak of.

God has addressed himself to this characteristic of our nature in the Bible. 'Verily, the God of Israel is a God that doeth wonders.' We are called to gaze with wonder not on the fantastic works of a multitude of genii, angels and other intermediate beings, but on the works by which God exalts himself in the eyes of his people, and draws their attention and their confidence to himself.

Great food for wondering speculation was given to the Jews in the hints scattered over the Old Testament, regarding the kingdom of heaven, to which they were to be introduced by the Messiah. Their imaginations were greatly stimulated by these. When the Messiah actually appeared and began to speak to them of the kingdom of heaven, they would naturally listen with an intense curiosity.

This collection of parables about the kingdom of heaven (Matt. XIII) is really a very wonderful collection of prophecies in which we have outlines of the entire history of the church of Christ during the ages reaching to the end of the world. When we consider that the world had never seen anything in the least degree resembling the rise, conflicts, extension, corruption, reformation and other phases of the church of Christ, we see at once how sublime and difficult a task it was to exhibit these things to the hearers of Christ. It was impossible for them, at that time, to get a glimpse of the real nature of coming things; they could only feed upon little grains of instruction picked out here and there; they had to wait till the seizure and crucifixion, the burial and resurrection and ascension of Christ, and the Pentecostal effusion, to find the first opening into the meaning of these prophetic parables. Hitherto I have spoken unto you in parables (see the Greek), said our Lord just before his seizure; the time cometh when I shall no more speak unto you in parables, but shall show you clearly of the Father. He would show them clearly by causing the scales of prejudice to fall from their eyes; by putting them into possession of the true idea of the kingdom of heaven; till then the parables he had spoken would remain parables, enigmas.

To us who read the parables after eighteen centuries have wrought at the fulfilment of their predictions, they constitute a body of prophecy, of overwhelming cogency. Every thoughtful reader must perceive that these are the words of Him who spake as never man spake, and saw what never man saw; and may well be lost in wonder at the infinite wisdom which not only foresaw but knew how to clothe the story of the future in these simple parables.

'Another parable.' The history of the church may be looked at from many different points of view. The diverse effects of the word on diverse classes, may be considered. The corruptions of the word and their fruits may be contemplated. The manner in which the word takes effect in an individual, and transforms his character, may be noticed. The hostility of the world and its attempts to destroy the church, may be viewed. Then again, we may be called to observe its alliance with states and the way in which its principles have been thereby affected. One parable may show us our entire dependence upon the sovereign grace of God; another may bring into relief our responsibility to strive with all our might for ourselves and for others. The New Jerusalem is represented with twelve foundations. A person sitting down opposite one of these, might insist that the foundations of the holy city were of jasper; another, planting himself elsewhere, might affirm that they were of sapphire, a third, of chalcedony; all would be wrong and all right. The fault is in thinking our knowledge the sum of knowledge. We sometimes encounter a man of one parable; he is heart and soul for the teaching of that parable, while he neglects the equally important teaching of others. Have you learned one? Then learn the others. Add to your faith, virtue, and to virtue knowledge.

'The kingdom of heaven.' Of heavens, says the original. Is this simply a hebraism, or may we learn from it that there is a succession of heavens in the experience of Christians? Let us first distinctly notice that the kingdom of heaven is the kingdom which Christ set up on this earth. These parables make it evident. They relate to the mysteries of the kingdom of heaven. And the mysteries which they unfold relate to this world, to the church, though they carry us forward to the time of judgment and glory. Where the word is, with faith, there is the kingdom. The parable of the sower is expressly connected with the expression 'the mysteries of the kingdom.' The Jews, with their carnal ideas, could only conceive of a kingdom like that of David and Solomon, having the strength, resources, magnificence, dignity of other terrestrial kingdoms only in a highly favored degree. But all true sovereignty is of the heart; and he in whose heart dwells richly the word of Him that sitteth upon the throne, in whose heart is shed abroad the love of Him whose name is Love, is a citizen of the heavenly kingdom. The kingdoms of

this world are mere shadows of kingdoms; for in 99 matters out of 100 the subject does his own will and not that of the Sovereign; in the true kingdom the laws of the King are written in the hearts of the people, and his will indissolubly inwrought with theirs.

But it is the kingdom of *heavens*. Not as though we had already attained, neither were already perfect. We know not yet what we shall be; but when he shall appear, we shall be like him. We are saved by hope. We have a building of God, a house not made with hands, eternal in the heavens.

NOTES FROM AN INTERLEAVED BIBLE.—

1. Tim. II. 9. Some say 'God looks at the heart, what matters it about the dress?' Well, modesty is of the heart and there is an apparel appropriate to it and expressive of it. Modesty does not solicit admiration; but even our churches are filled with ladies whose dresses court attention and solicit admiration, flashing themselves upon the eye as though determined there should be no attention left for the word, and of an elaborate costliness that evidently counts upon the inspection necessary for their appreciation. If an account is to be given of every idle word, much more of this conformity to worldly fashion.

14. Eve became Adam's teacher. He listened to her and gave up the fundamental truths. If Eve had maintained fealty as a Christian wife, she would have consulted her husband before complying with the suggestions of the serpent. The husband, taught of God, is the head of the wife.'

15. 'Saved in childbearing.' From the connection, one might suppose a reference to Gen. III. 16. By means of a modern discovery God has given to a Christian nation, a remarkable alleviation of that doom. But apart from physical means the Gospel has brought an alleviation of the curse, and the Christian mother draws near to her crisis with peace and confidence.

III. 1. 'A good work.' If he finds the means of usefulness in the ministry, he need not complain even though other things be wanting.

6. Lifted up with pride because constituted a teacher, superior to other Christians in some respects. If the man has always hitherto been in a position of inferiority, as our low-caste Christians, the sudden elevation will be trying.

7. 'A snare of the devil.' Getting men appointed to responsible offices, who are in ill repute; leading the world to think that Christians have a blunted moral sense.

9. 'Mystery of faith in a pure conscience.' Nearly corresponds to, The secret of the Lord is with them that fear him. Your life is hid. The world knoweth us not. Abide in me and I in you; this is hidden, but the fruit is public.

'Double-tongued.' See James III. 9-11.

13. 'A good degree;' a good position, position of influence in the church.

16. 'Manifest in the flesh, justified in the Spirit.' See Rom. I. 3, 4, for the same contrast of flesh and spirit. Resurrection and then seen of angels. In 1 Peter III. 18, the same contrast.

'Pillar and ground of the truth.' In the church the truth becomes monumental.

IV. 'Every creature is good.' God looked upon creation and pronounced it good. Every gift of his good and perfect for the end for which it was proposed.

5. 'Sanctified by prayer.' Where no prayer is all is profane. 'By the word of God' which permits us to eat it, saying, What God hath cleansed that call not unclean.

6. A good minister will not always be straining after something new. 'Nourished up.' The daily nourishment of the word needful to the most advanced minister; and it is by a peculiar meditation upon it that it becomes nourishing.

7. 'Profane and old wives' myths,' the merit of celibacy and a distinction of meats. Godliness is something very different.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—Without approving of the language of "Theophilus" I yet think he is nearer to the truth than "Conservative" when he infers that Adam and Eve may have had other children before the birth of Seth besides Cain and Abel. The Scripture history of those early periods is extremely short and appears to take no notice of individuals of whom nothing particularly had to be narrated. Thus for instance no birth of a daughter is recorded before Seth, and yet before the birth of Seth is mentioned we learn that Cain took a wife to himself; now either Adam had other children whose birth was not recorded, or else we must assume the existence of cognate races, which latter alternative is contradicted in the New Testament as well as in the Old, and no sincere believer in the inspired Scriptures need be driven to this conclusion. What seems to be unaccountable in Eve's language at the birth of Seth ceases to be so if we consider it in the light of Romans 9-8 There we read. "They which are the children of the flesh, these are not the children of God: but the children of the promise are accounted for the *seed*." Now we know that Seth was the progenitor of that line of patriarchs, who are called "the sons of God" and who had the promise. Of Abel it is said: "that he by faith offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous." Hebrews II. 4. Thus Seth was the appointed seed instead of Abel, not in the literal but in the sense of being Abel's successor as an heir of the promise; which leaves a large margin for a numerous family besides, which are not mentioned simply because they were not children of the promise.

I hope this view will bear scrutiny, and sincerely trust also that it will set at rest some doubts of otherwise sincere men.

Your's faithfully,
BIBLIOPHILOS.

PREACHING TOUR IN KOLAPOOR.

No. 4.

Bhudergudh:

MY DEAR EDITOR,—This is one of our famous Hill forts dating from olden time. Three notable Hindu gods *Bhairoo*, *Lukhmibai* and *Kedarling*, have shrines here on the summit, and in the estimation of all Hindus render the spot most sacred. This with its great natural advantages led to its early selection for a fortress, and a strong one it is. The great *Shivaji* repaired and perfected it in 1677, and it was a heavy blow to his ambition when the Mogul army got possession of it soon after. *Shivaji* and his brave *Gurkurses* were not long however, in recapturing it, killing the Mogul general and routing his whole army, and the Mogul standards which he captured and immediately presented to the god *Bhairoo* are still preserved here as trophies of the victory and proof positive of the power and prestige of the god.

The great elevation of this fort quite in the mountain range makes it too cool to be liked by the natives as a residence. Its sacred associations and great strength as a military post induce the Kolapoor government to keep it up as a *Tanna* station, and hence we find here a mamletdar with his usual court, a large number of subordinate officials and a small military detachment. But the whole population within the fort scarcely exceeds 1000, I should think, though just below the wall and scarp, within five minutes walk from the summit, is a nice thriving village of some 2000 inhabitants, and a mile lower down is another of equal size, with numerous others scattered amidst the hills and valleys in all directions.

This Fort is 12 miles from Moorgoond and 36 from Kolapoor. Its height enables us to overlook a large part of our parish—the Hill forts of *Pemalla* and *Powngudh*, and others in different directions, at distances of 50 or 60 miles, meeting the eye in distinct outline; and the intervening valleys on all sides watered by winding silvery streams and dotted with villages begirt with their never failing shade trees, make up a charming panorama on which the eye loves to dwell, ever tracing new forms and combinations of beauty fitted to stir the heart with devout adoration to Him who made our world so fair, and still invests it with so much of wealth, beauty and glory for the happiness of sinful man. God is good. O that these idolaters but knew and loved Him! Then with dear old Heber one might sing, "Where every prospect pleases," without the sad refrain deploring man's vileness.

Why is not this Hill fort another desirable centre for Missionary effort? It is in the midst of a teeming population, and in addition to all other considerations it has a bracing mountain climate. O when are we to have men and means to occupy all such points and claim this whole land for Christ!

Walwa.

Here is another nice town of about the same population, 3000, some 20 miles from Bhudergudh and the same from Kolapoor. This with 8 or 10 villages constituted till recently a small *jaghire* in possession of one branch of the Ghatgay family which has so long furnished the proprietary chiefs of *Kagul*. The last chief of this place was *Bapoo Saheb Surgi Rao Ghatgay*, a man ambitious of fame after death if not before. Coming over the mountain at *Pir Wadi*, I found a small Hill fort still perfect in strength and beauty which the old killadar told me *Bapoo Saheb* built and made it his favorite resort in hot weather, though this (Walwa) was his permanent capital.

On reaching here a little in advance of my family, my first care being to find a shelter from the sun, I was directed to a temple on the banks of the river flowing closely to the town. I found it a neat costly temple, built of the most enduring cut stone, and on looking into the idol's shrine there were the usual small images as side-figures, but the post of honor was occupied by the modern statue of a man, the lamp burning by its side and the *poojari* busy with his daily worship.

I asked him whose statue it was, but he deigned no reply. Other persons standing near called it *Mahadev*; but the old patil has since told me it is the statue of *Bapoo Saheb*, their late chief, that he built the temple and had his statue made and all in readiness before his death, and left an annual grant to perpetuate his daily worship. Surely this is hero-worship strong enough for Carlyle. *Bapoo Saheb* died some 35 years ago, they told me, leaving only *four* wives to inherit his estate, no child. The last of these wives, *Rumabae*, died four years ago. She had adopted an heir, but his claims to the jaghire have never been recognized, the lands and villages have been confiscated and the estate has ceased to exist.

We find shelter here in an open *Choudi* or shed near the temple of *Bapoo Saheb*. At one end of our lodging is *Ramchunder* and four other Hindu gods, at the other end are *Marooti* and *Gunputti* (the monkey and elephant gods) all installed at the death of *Bapoo Saheb*, who left a perpetual allowance of Rs. 40 a year for their daily worship. Our beds and bundles, selves and children, occupy the narrow space between these idols. Such is our unavoidable contact with Hinduism. But it detracts nothing from our facilities or zeal in preaching Christ and Him crucified and trying to persuade these idolaters "there is a more excellent way." Nor do they take offence at our presence or the earnestness of our preaching. We have large audiences here every day, and also in the neighbouring villages which are many and large, rendering this another desirable post for a Missionary to occupy permanently. This large town of *Walwa* and 20 villages in its near vicinity have not the vestige of a school for the education of their children. In all these villages the people listen most attentively to our preaching, and yet it is plain to see, the influence, teaching, example and associations of generations have fixed every thought, feeling, and action in the deep ruts of idolatry and superstition. At the village of *Koordoo* we found its land tax Rs. 1037, goes directly to the great temple of *Ambabae* in Kolapoor. The same we found to be case at *Panchgau* and *Shivgau*. Other villages and sources of revenue swell its annual income to thousands of rupees. I do not know just how much this annual income

now is, but a few years ago it was Rs. 60,000, besides the costly offerings of pilgrims from all parts of India. This mighty power and patronage goes to rivet the strong chains of superstition on this people. Besides these great overshadowing shrines, the local temples and priests of every village have their perquisites. At the small village of *Nundwal* with only 250 inhabitants, Rs. 200 goes every year to their largest temple—almost a rupee each for every man woman and child for this one temple, while they support several otheir temples and pay their annual tax to Government besides. * * *

In exploring the villages of a mountain range to-day quite upon its summit, I came upon an old *monastery* of huge dimensions. I did not measure its walls, but feel certain they cannot be less than 250 yards square, with interior rooms and accommodation for a small army of devotees. It enclosed beautiful and costly temples to *Samba* and *Sideshwur*, all in a perfect state, uninjured by time, though a few broken heads and arms showed that the Mussulman iconoclasts had paid a visit to the place during their early victories in this part of India. The chief *swami* was absent, and from his dull disciples I failed to gather any thing of importance touching the history or former uses of this monastery, though it must have had a history, of much interest doubtless, connected with the religion of the people, if not with their plotting intrigues and political struggles.

Among the villages visited to-day I came upon Girgaum, whence, in the late mutinous attack of 1857 and 58, a band of 200 men rushed down to Kolapoor, armed only with their reaping hooks and a few ruder weapons, but ready to peril life in the bad cause of the rebels. A good number came out to hear me, seemed much impressed by the truth and freely admitted their convictions.

Your's sincerely,
R. G. WILDER.

Epitome of News.

SATURDAY,—March 9, 1867.

—The Bishopric of Calcutta was offered, says the *Southern Cross*, not to twenty, but to the following seven reverend gentlemen: Mansel, Atlay, Kay, Kempe, Fraser, Woodford and Barry.

—*Our Paper* on the Parsee Sanitarium at Colaba:—"The Zoroastrian community of Bombay must indeed feel deeply indebted to their wealthy co-religionist,—Shêt Merwanjee Framjee Panday—for his munificent liberality in thus providing an agreeable and a salubrious resort for the sick and convalescent among his countrymen. The Sanatarium is a splended and spacious building, capable of accommodating some hundreds of patients; rooms are large and well-ventilated; the most scrupulous attention is paid to cleanliness; a delightful garden surrounds the premises; choice collections of plants regale the eyes; and flowers, redolent of the most exquisite perfumes, assail the olfactories, in this arcadia, which may be aptly likened to an oasis in the vast desert of sand of which Back Bay is composed."

—*Bombay Gazette*:—"Yesterday evening the Right Rev. Dr. Harding, Lord Bishop of Bombay, held a confirmation in the Cathedral Church of St. Thomas, Fort, when about 80 young persons (41 females and 39 males) were admitted to this ordinance. They were chiefly Europeans and Indo-Europeans, though 16 natives of India, and one native African received the rite, the results of missionary labour.

An earnest address from the Bishop followed, in which he set before the young persons some of their dangerous duties, difficulty, and encouragements, dwelling especially on the importance of their often recalling to mind their sacred vow, of a diligent use of the means of grace, prayerful study of God's word, and a watchfulness against temptation, particularly in forming companionships, and expressed a hope that they might realize in their daily life all that was implied in the words "Our help is in the name of the Lord," and to that "all sufficient help" he commended them."

—The Chief Engineer of the E. I. Railway, is confident that the line from Allahabad to Jubbulpoor, will be opened by the 1st of June next.

—*Times of India*:—"From information before us which we believe may be relied on, we learn that the increase in area sown with cotton in the Bombay presidency during the past year, is about 268,000 acres, with an increase in crop of more than 40,000 candies. This increase in crop, at the very moderate rate of Rs. 250 per candy, represents an increase of export value over last year of Rs. 1,00.00,000.'

Suppose cotton should go down, and grain up to famine prices.

—The Bishop of Labuan and Mrs. M'Dougall are now in Bombay *en route* for England. Mrs M'Dougall is the sister of Mrs. Colenso, wife of Dr. Colenso, Bishop of Natal.

—A Majority of the House of Correction Committee have recommended Government to dismiss Mr. Bayley, the Superintendent, and Mr. Gorman, the Deputy.

—*Englishman*:—"The King of Burmah has presented the Ceylon Government with a copy of the *Bedayat*, or Sacred Scriptures of the Buddhists. His Majesty has, however, affixed to the gift the condition, that the Holy Book shall be preserved from any chance of being injured by fire, or by ordinary accidents.

MONDAY,—March 11.

—300,000 emigrants landed in the United States, last year.

—The Steamer *Corea*, Hongkong to Yokohama, struck on a rock and was lost. Passengers and crew saved.

—H. E. the Governor received about 400 gentlemen at the Levee on Saturday.

—*Times of India*; telegram, Calcutta, 8th:—"A meeting of the Viceregal Council has been held to-day, at which the new Imperial License Tax Bill (on trades and professions) was passed, with this amendment,—that the maximum amount paid by the highest of the five classes should be increased from Rs. 200 to Rs. 500 per annum.

—*Pioneer*; Khandeish:—"The Sanatarium on the Toorunmull Hill in this province, 104 miles from Mhow, is this year to be garrisoned by European troops from that station. The Sanatarium can be reached easily in four days, and tents will be pitched at the temporary halting places. No cholera or other epidemic is known on the hill, which consists of an irregular plateau of from eight to ten miles long, and of varied breadth. On the western side there is a beautiful lake of excellent water, of about two miles in circumference."

—*Mitrodaya*:—"We dont think the conduct of some of our so called Reformers will help the cause of reform. Some have not the moral courage to speak truth. They can take tea, dine at a European's or eat English made biscuit in locked up rooms, yet when they are asked if they even did so, they would turn round and deny the fact in toto with emphasis. These men, when dining in company with their own relatives or friends, will observe the ceremony of wearing a Pittamber (silk cloth) and not touching each other. Such conduct of theirs is a lie and hypocrisy of which our friends ought never to be guilty. If they are not prepared to confess that they break caste with any body and eat what things they like, we are of opinion, that they should not deceive either their European and other friends who think that they are spirited men, or their own castemen who think that they are following their own rules."

—The same:—"We learn from the columns of a contemporary, that our friends on the Bengal side are thinking of addressing the Secretary of State for India for not allowing Native Christians to marry a Christian wife, if they had been married, while they were Hindus by religion. If a Hindu accepting the Christian faith cannot make his Hindu wife accompany him, and we think it is justice that she should not be made to accompany him against her wish, it is a sheer piece of injustice, that he should be prevented to take a Christian woman for his wife. By Hindu practice, the first marriage becomes void, and that our Bengal friends should come in the way of their Christian brothers is an oppression, which British Government, we think, ought not to tolerate."

—The *Shenandoah* now called the *Sea King*, has arrived from England. She has been purchased by the Sultan of Zanzibar.

—The liabilities of Mr. Manockjee Shapoorjee Kaka, now before the Insolvent Court, exceed 50 lacs; his assets are a little over 3.

TUESDAY,—March 12.

—A native died from burns caused by getting his clothes afire while in a state of intoxication.

—The *St. Petersburg Invalide*:—"With the development of Russian power in Central Asia the Sir-Daria has gained fresh importance, both as regards the transport of troops and the export and import of merchandise. Taking its rise in the south-western declivity of the Tyan Shan hills, the Sir-Daria half-way from its source enters the Khanate of Khokand, forming the valley of Fergana, and retaining the impetuous character of a mountain stream. On emerging into the plain below Choodjent it becomes navigable, and remains so throughout the rest of its lengthened course along the southern districts of our own territory Turkistan. No sooner had the Sir-Daria line of posts been established in 1853, than Captain, now Admiral, Butakoff launched the Peroffski, a 40-horse power steamer, at Fort No. 1, about 70 versts from the mouth of the river. This was the first vessel of the "Aral flotilla," as it was called, being alike employed at that time on Lake Aral and the river Sir-Daria. Subsequently there were added to it the Aral, 40-horse power, the Sir-Daria, 20-horse power, the steam tug Obrutchen, and several barges, with the necessary complement of sloops and boats. All these had been completed by 1860; yet there were three obstacles in the way of our deriving the advantage expected from them. The first difficulty that offered was the condition of the river itself; another was the apparent absence of coal in its neighbourhood, and the third lay in the shortcomings of our fleets.

As far back as 1863 the present commander of the Aral squadron caused some strips of land intervening between enormous sweeps of the river to be cut through, so as to shorten the stream. Since then a special officer has been despatched by the Board of Public Works, with orders to improve the navigable capabilities of the Djaman-Daria, or to canalize the Kara-Usak. As regards fuel, this desideratum has been supplied by the discovery of coalfields in Turkistan. In 1863 Colonel now Major General, Tchernayeff, when reconnoitring the country near the Karatau hills, at 120 versts from the Sir-Daria near Tchulak Kurgan, found coal, which on being analyzed proved of an excellent quality. Closer investigations being then instituted, Lieutenant-Colonel Tartarinoffe, of the Mining Engineers, discovered other strata on the southern declivity of the Karatau, on the banks of the Great Bugun river, 90 versts from Techemkent, Turkistan, and the mouth of the Sir-Daria. The same officer having since begun mining operations in that neighbourhood, there is every reason to anticipate that by the autumn of this year the Aral squadron will have been provided with an ample and permanent supply of Turkistan coal. The construction and improvement of our fleet was the first thing taken in hand by General Krishonoffski on being appointed to the governorship of of Orenburg. In compliance with his proposal, the Aral squadrom has been increased by one steamer, one ferry boat, three transports, six sloops, and several engines, to lay the foundation as a shipyard on the Sir-Daria."

WEDNESDAY,—March 13.

—The English Mail of Feb. 18th arrived last evening. Heads of Intelligence:—The Italian Ministry having been defeated in the Chamber of Deputies, Parliament has been dissolved, and the Ministry has been reconstructed, Baron Ricasoli retaining the premiership.

The elections to the North German Parliament are largely in favour of the Liberals. Count Bismarck was defeated in Berlin, but has been returned by ten different electoral colleges.

President Johnson is, it is stated, about to propose a new plan of reconstruction.

The French troops are leaving Mexico.

A large number of strangers, believed to be Fenians, appeared in Chester on February 11, with the intention, it is supposed, of surprising Chester Castle. The precautions taken by the authorities, however, prevented the attempt being made.

There has been a Fenian rising in the county of Kerry. The telegraph wires were cut, and Killarney was threatened, but a large military force having been despatched to the district, the insurgents, who were very few in number, have dispersed.

Sir Hugh Cairns and Lord Justice-General M'Neill are to be raised to the peerage as law lords.

Mr. S. Laing, has been elected a director and vice-chairman of the Great Eastern Railway Company.

Col. Nelson and Lieut. Brand have been examined at Bowstreet, and again remanded. The Government has undertaken their defence.

—*Overland Mail*:—"The two Houses of Convocation assembled on January 12, for the despatch of business. In the Upper House, on the 13th, the bishops agreed to a long and awkwardly constructed resolution against Ritualism .It set forth that in Ritualistic observances there is danger—(1) of favouring errors deliberately rejected by the Church of England, and fostering a tendency to desert her communion; (2) of offending even in things indifferent devout worshippers in our churches, who have been long used to other modes of service, and thus of estranging many of the faithful laity; (3) of unnecessarily departing from uniformity; (4) of increasing the difficulties which prevent the return of separatists to our communion. Their lordships therefore are of opinion that "no alterations from long-sanctioned and usual ritual ought to be made in our churches, until the sanction of the bishop of the diocese has been obtained thereto."

"The United States Sénate has set aside the President's veto, and again voted the admission of Nebraska to Congress as a State of the Union. The House of Représentatives has passed a bill making the removal of Cabinet officers subject to the approval of the Senate. The latest advices by steamer, which extend to February 6, state that it is reported that the President, the members of the Cabinet, and the governors of several Southern States have held protracted consultations, and have agreed to propose a new plan of reconstruction on the following basis:—The right to secede to be renounced; Congress to have no right to expel a State from the Union; the national debt ever to be held sacred; the rebel debt to be repudiated; all males of legal age, native or naturalised, except untaxed Indians, to be allowed to vote for the State elections, if able to read or write, or if holding taxable property valued at 250 dols."

—In a debate in the House on the Candia rising, Mr. GLADSTONE said he could conceive no purpose of utility in Turkey keeping up the fortresses in Servia. He could hardly subscribe to the proposition that grievances in the island of Candia had had no concern in the production of the recent insurrection, for he was not able, after reading the papers which had been laid on the table, to say that all the former engagements of Turkey had been fulfilled. He did not think, after the speech of Mr. Layard, it could justly be stated that the rights and views of the Turkish government were inefficiently or insufficiently propounded in that House. The case of Turkey had been stated much stronger than it was stated by the Turkish Government itself. He was disappointed to find in the blue-book no evidence that the Turkish Government had carried out its engagements to its Christian subjects, and was not, therefore, primarily responsible for the insurrection and the bloodshed it had caused. We were entitled, he asserted, not only to appeal to the Porte to carry out the Hatti-Humayoun, but to impress upon it that the non-fulfilment of those obligations would be a breach of moral faith, and would be followed by the condemnation of Europe; and while he admitted that Lord Stanley's course had been directed by a spirit of fairness and discretion, and praised specially the despatch in which he had urged the Turkish Government to treat all its subjects with equal justice, without reference to religion, he pointed to the policy recently followed in reference to Wallachia and Moldavia as that which ought to be applied by the Porte to all its Christian provinces.

—*Times of India*:—"We regret that the intelligence received from Zanzibar now leaves no doubt of the death of Dr. Livingstone. The statement of an Arab, named Moosa, one of the heroic traveller's most trusty followers, who, with a few others of the expedition, returned to the East African Coast in December, confirms the news that their leader was murdered. It would appear that Dr, Livingstone had crossed Lake Nyassa about the middle of September last, and had advanced a few stages beyond its western shores, when he encountered a horde of savages of the Mafite tribe. He was marching, as usual, ahead of his party, having nine or ten personal attendants, principally boys from Nassick, immediately behind him. The savages are said to have set upon them without any provocation, and with very little warning. Dr. Livingstone's men fired, and before the smoke of their muskets had cleared away, their leader had fallen beneath the stroke of a battle-axe, and his men speedily shared the same fate. Moosa, who witnessed the encounter and the death-blow of his master from behind a neighbouring tree, immediately retreated, and, meeting the rest of the party, they fled into the deep forest, and eventually made their way back to Lake Nyassa, whence they returned to the coast with a caravan. When the news of Dr. Livingstone's sad death reached Zanzibar, the English and other European consuls lowered their flags, an example which was followed by all the ships in harbour, as well as by the Sultan. It may be worth while to remark that Dr. Livingstone himself had a strong presentiment that he would never return from the expedition which has terminated thus disastrously; and this presentiment he frequently expressed to the officers of H. M.'s ship *Penguin*, who were the last Europeans he saw before starting for the interior."

—*Indu Prakash*:—"The Magistrate of Poona has addressed a circular to all Magisterial authorities in the Presidency desiring them to dissuade the people of their Districts from attending the great annual Fair held at this sacred town in the month of *Chaitra*, as owing to scarcity of rain there is fear of a water famine about the time of this fair, at Pundhurpoor and the surrounding Districts. From accounts received by us, we find that some of the villages in Pundhurpoor Talooka have been already deserted by the people on account of the complete failure of the crops and of their water supply."

—*Bombay Gazette*:—"One of the engravers employed at the Mint was taken into custody yesterday charge with being in possession of some copper plates and other implements supposed to have been used in the manufacture of forged currency notes.

THURSDAY,—MARCH 14.

—Dr. Seaward, Acting Political Agent at Zanzibar, writes to the Secretary of Government, Bombay, January 26th, as follows:—"I have the honor to inform you that in pursuance of an intention expressed in my last despatch, concerning the asserted death of Dr. Livingstone, I have personally made enquiries amongst the traders of Keelwa Koinga, and have gathered information there which tends to throw discredit on the statement of the Johanna men who allege that they saw their leader dead. The evidence of the Nyassa traders strengthens the suspicion that these men abandoned the traveller when he was about to traverse the Majele haunted district, and for aught they know to the contrary, Dr. Livingstone may yet be alive. I purpose sending details by the next mail."

—*Bombay Gazette*:—"When Dr. Livingstone left Bombay last year he took with him a havildar and eleven men belonging to the Marine Battalion; one of these died at Zanzibar and the remainder of them went on with Dr. Livingstone into the interior; four of them were lost in the forests. There were also ten African boys who had been brought up at the Nassick Institution who accompanied the Doctor from Bombay and ten African men who joined them at Zanzibar. The party then proceeded on their way, and, after they had been travelling for about three months, most of the men belonging to the Marine Battalion fell sick in consequence of having to carry the baggage and stores, the bullocks which Dr. Livingstone had taken with him from Bombay having all died or been disabled on the road. The Doctor then decided upon sending these men back to Zanzibar, but the havildar insisted upon accompanying the Doctor. The five men then set out on their return journey; but one of them falling sick had to be left behind; the others made the best of their way to Zanzibar, and three of them were sent on to Aden, where they remained for upwards of two months when they were conveyed to Bombay."

—It is positively stated by the *Friend of India*, that Mr. R. Temple, C. S. I., will succeed Sir George Yule as Resident at Hydrabad.

—Steps are to be taken for the preparation of a Life of Bishop Cotton.

—*Times of India*:—"We learn that the lectures in connection with the Bombay Mechanics' Institution will be resumed on the 22nd inst., when the Rev. Dr. Wilson will deliver one in the Town Hall, on the 'Oriental Mercantile Classes of Bombay.'"

—Great sensation has been caused at Rome by a statement in the Emperor Napoleon's speech that the protection of the Pope devolved not upon France, but upon Catholic Europe. The words of the Emperor were these:—"At Rome we have faithfully executed the convention of September 15. The Government of the Holy Father has entered into a fresh phase, Left to itself, it maintains itself by its proper strength, by the veneration which is felt by all towards the head of the Catholic Church, and the surveillance loyally exercised upon his frontiers by the Italian Government. But if demagogic conspiracies should audaciously seek to threaten the temporal power of the Holy See, Europe, I do not doubt, would not permit the accomplishment of an event which would cause such great perturbation in the Catholic world."

—*Bombay Gazette*:—Two official letters have arrived from Rome, one nominating the Roman Catholic Bishop of Bombay, Right Rev. Dr. Steins, S. J., Archbishop of Bosra, *in partibus infidelium*, and the other appointing His Lordship, Vicar Apostolic of Calcutta, the late Archbishop having died in 1865.

FRIDAY,—MARCH 15.

—Deaths last week, 353.

—Miss Carpenter visited the House of Correction yesterday. She thought the arrangements for European prisoners very defective, as regards their accommodation and instruction. An address has been presented to Miss Carpenter by the Students' Literary and Scientific Society.

—The Report of the Army Scripture Readers' Society for the presidency was read at the Annual meeting. It says:—"It is scarcely necessary to state that the work of the Scripture Reader is designed to be auxiliary and supplementary to the work of the Chaplain. His duty is to devote himself to visiting the soldiers in barracks, hospitals, and cells, and to hold Bible classes for their instruction. In every large cantonment it is impossible for the most zealous Chaplain to become personally acquainted with all the individual soldiers. A judicious and pious lay Missionary, devoting himself to mingle freely with the men, able to show a constant kindly interest in all that concerns them, and thus having special opportunities both of knowing their characters and of winning their confidence and affection, cannot fail to be an auxiliary of very great utility. To this the present Bishop of Madras has borne strong testimony in the following words, addressed to the Chaplains of his diocese:—"Where the number of soldiers is large, you should not fail to secure the assistance of a Scripture Reader. Such an agent is now indispensable in a military cantonment. He can be useful at seasons and under circumstances when the clergyman cannot. He can ascertain more exactly the character and feelings of individual soldiers. He can greatly assist in bringing religion into their homes and hearts."

The Committee are anxious to occupy Kurrachee, Belgaum, Deesa and Ahmednuggur, and appeal for aid.—At the close of the Meeting (to which we have referred elsewhere) H. E. the Commender-in-Chief said:—"It is no small assurance of the value of the Scripture Readers, that those officers who have borne testimony to it may be truly described as men "fervent in spirit, not slothful in business." From my observation of them in the course of their duty, I feel that they are officers on whom I can rely in every situation. I have known the British soldiers in the peaceful routine of garrison life—in the daily conflicts and privations of a long siege, in the doubtful battle, and in the heat of pursuit, and the more I have seen of them the more I have respected them for the honourable feelings and the generosity which pervades their ranks. I have always found them more amenable to words of kindness and encouragement, than to the fear of punishment. The course of my duty has led me to the hospitals and prison cells, and I can well appreciate the value of the Scripture Reader's services to the poor patient in the long and weary hours of sickness, or to the prisoner perhaps debilitated by dissipation and left in the solitude of his cell to reflect on the misery which he has brought upon himself. Who can overestimate the value of a word spoken to them in good season? I feel that the objects of this Society deserve our best wishes and support. As Commander-in-Chief, as a soldier, as a member of the Government, I feel that the State is deeply indebted to those who have devoted their time, labour, and money to establish "The Army Scripture Reader and Soldiers' Friend Society." As long as the Scripture Readers adhere to the excellent rules laid dawn for their guidance, they will be sure of the protection and support of the commanding officers. They must remember that the State has an equal regard for every soldier in the ranks of the army, whatever his religious persuasion, and desires that he shall follow the form of worship approved by his conscience with perfect freedom. They must be careful not to offend a brother by an ostentatious parade o

what may be distasteful to him; they must work in subordination to the Chaplains; and following humbly and meekly in their Master's footsteps, their labours will prosper."

—Two Marathi men, charged with the forgery of currency notes of Rs. 1,000 each, were yesterday brought before the Magistrate by Mr. Edginton who had detected them in Koombharwada. The notes are, it is said, wonderfully well executed.

TELEGRAPHIC NEWS.

—*London March 8th*:—The Select Committee which Major Anson moved for in the House of Commons on Feb. 20th, for enquiring into the duties of the British Army in India, has been appointed.

Intelligence has been received in London of the murder of Dr. Livingston.

Latest news from Ireland states that the Fenians are now threatening Tipperary.

A severe conflict has taken place between the Royal troops and the Fenians at Clonmel.

The other large towns are quiet.

In the House of Commons last night General Peel proposed that Armies of Reserve be formed, and that the soldier's pay be increased two pence per day.

March 9th.—The Fenians continue their offensive movements, but dissappear before the military.

Reinforcements and gunboats have been despatched from England.

It is now settled that the vacancies in the Ministry will be provided for as follows:—

Earl of Marlborough, President of the Council.
Duke of Buckingham, Secretary of State for the Colonies.
Sir J. Pakington, Secretary of State for War.
Sir Stafford Northcote, Secretary of State for India.
Right Hon. T. Corry, First Lord of the Admiralty.
Mr. S. Cave, President of the Board of Trade.

March 11th:—The Bill for the reorganisation of the French army has been submitted to the Chamber of Deputies. It is extremely unpopular in France.

The extra Bombay Mail of Feb. 20th reached Suez on the 5th inst

The extra Bombay Mail of Feb. 26th left Suez for Bombay on the 8th inst.

ON THE DEEPER EXPERIENCE OF THE CHRISTIAN LIFE.

The necessity of a fuller and richer experience of divine things is becoming widely felt. The *extensive* development of the gospel during past years is truly a cause of great rejoicing on the part of God's people. "The Lord hath done great things for us; whereof we are glad" (Psa cxxvi. 3). In England, America, and other parts of the world there have been extensive revivals of the work of God. But it has long been impressed upon the mind of the writer of these words that an *intensive* development of the gospel, far greater than that which is usually reached at present, is most imperatively needed, before the fruit can be as abiding as it has been abundant.

The source of Christian life is in God. He is the source of all life, and the believer receives his life from God though Jesus Christ. It is the gift of God. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life" (I John v. 11, 12). "I am come," saith Christ, "that they might have life, and that they might have it more abundantly" (John x. 10). Christ is "the bread of God," "the living bread," and it is by receiving Christ into our souls that we really live. "For to me to live is Christ" (Phil. i. 21), saith the Apostle Paul; "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and give Himself for me" (Gal. ii. 20).

This divine life is the present possession of the children of God, through the operation of the Spirit of God. The promise of the gospel is not only the forgiveness of all our past sins, but that we shall be "born again," and made "new creatures in Christ Jesus;" that we may be re-created after God's image, and transformed by the renewal of our minds into His own likeness. The gift of God is indeed full and blessed. It is eternal life! Life subsisting by constant union with Himself, who is the Source of life, and "Giver of every good and perfect gift."

There are two classes in the world and in the professing church: those who are in Christ, and those who are out of Christ—those who have Christ dwelling in their hearts, and those who have the world and self and sin there. The one class is alive; the other dead. In Christ, in life; out of Christ, out of life. It seems a hard thing to say to the respectability of this world, with all its culture and wealth, and to many professing Christians, that they are really dead in trespasses and sins; but of how large a majority is it awfully true that the Spirit of Christ is not in them and they are none of His.

But, as life is in Christ, if Christ be received, there is no limit to the depth and power of this life. It is to be attained here in its fulness, for "the fulness of the blessing of the gospel of Christ" (Rom. xv. 29) is the fulness of the divine life in the soul of man. The prayer of the apostle is "that ye might be filled with all the fulness of God" (Ephes. iii. 19). But many seem to have very imperfect views of this great blessing, and to enter into the sin of ancient Israel, who "limited the Holy One of Israel" (Psa. lxxviii. 41). They speak as though Christ had not power to overcome sin, and to cast sin out of the believer's heart; as though holiness, which is a necessity of this life, was really an impossible attainment; and as though it would be mere pride and presumption to seek for any such experience. But, regarding the precepts and the promises of God's Holy Word, is there any ground in them for any such view or position? We answer unhesitatingly, None whatever. No limited views of Christ's work are given there. We are enjoined to "reckon ourselves dead indeed unto sin, but alive unto God, though Jesus Christ our Lord" (Rom. vi 11); to "put off concerning the former conversation the old man, which is corrupt according to the deceiful lusts"; and "put on the new man, which after God is created in righteousness and true holiness" (Ephes. iv. 22, 24). Christ is shown as an ever-living High Priest, "able to save unto the uttermost"; and He "is made unto us wisdom, and righteousness, and sanctification, and redemption," (1 Cor. i. 30). There are still unsearchable riches of grace in Christ. "But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9).

Oh, that every disciple of the Lord Jesus would count it, not only his privilege, but his duty, to seek for a deeper experience of the power of divine grace! for to what multitudes in the Church does the reproof still come home, "Ye have not because ye ask not" (Jas. iv. 2). God "is able to do exceeding abundantly above all that we ask or think" (Ephes. iii. 20). Oh that the church would now claim the fulness of God's blessing! He is as willing as He is able to bless with "the love of Christ which passeth knowledge" (Ephes. iii. 19), "the peace of God which passeth all understanding" (Phil. iv. 7), and "with joy unspeakable and full of glory" (1 Peter i. 8). He says to every disciple, "Hithorto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full" (John xvi. 24).

"Have faith in God"—in Him who is faithful and true: "for all the promises of God in Him are yea, and in Him amen, to the glory of God by us" (2 Cor. i. 20). "Stagger not at the promise of God through unbelief, but be strong in faith, giving glory to God, being fully persuaded that what He has promised He is able also to perform" (Rom. iv. 20, 21). God is most glorified by the full power of His grace being exhibited in the lives of His people. Then is He most honoured and most exalted. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John xv. 8). We must pray for this power of faith, if we would enjoy this experience—for the faith which casts out sin, which "overcometh the world," and which "inherits the promises."

"The thing surpasses all my thought,
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word.
Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'" W. A. B."

The Revival.

CHURCH M. SOCIETY'S WESTERN INDIA MISSION.

At the meeting of the Church Missionary Society's Auxiliary on Thursday, the following particulars were reported:—In connection with the Society there were now in this country 12 European, one Eurasian and one Native Clergymen, two trained school masters and 20 catechists and scripture readers, besides school masters. There were eight mission stations, five of which were itinerating centres; and in the Nassick district every town and hamlet had heard the gospel either from Mr. Frost or Mr. Price. Mr. Price says We can never bring the gospel to bear upon the masses, especially the lower classes, without the extensive employment of native agency. In Aurungabad Mr. Wilson's work was reported as being very hopeful. In Bombay Mr. Deimler, accompanied by a catechist, and sometimes by the Revd. Appajee Bapujee, had preached every day in the bazaars to Mahomedans and others. In the Presidency a total of 728 persons had been baptized, and there were 186 communicants, and during the past year 33 adults and 83 children had been received into the church by baptism. There were three Anglo-Vernacular schools with 600 scholars and nine vernacular schools attended by 779 scholars. The girls' schools continued under the care of Miss White, whose report as to the conduct of the children was very hopeful.

The Bishop of Bombay, in moving the adoption of the Report, expressed his satisfaction that proposals made some time ago to relinquish education as a branch of missionary effort had not been adopted. He could bear personal testimony to the importance of the educational work at Sharunpoor, Bombay, Kurrachee and Hyderabad. He was inclined to think that if this and other Societies were to contract their labours a little, and bestow more care upon the training of native teachers, they would be doing what in the long run would be more effective He referred with commendation to the readiness of the missionaries to conduct the services of English congregations in the absence of their regular ministers.—He hoped there would soon be a mission church raised in Bombay in connection with this Society, and he was glad to say that Government had promised its most cordial and liberal support. He hoped, too, that the friends of the society, and the European residents of the district (Girgaum) where it was proposed to erect the church, would not be wanting in giving whatever aid might be necessary.

Mr. Justice Gibbs, who followed the Rev. Mr. Reynell, bore very strong testimony to the London Missionary school at Surat under the care of the Rev. Mr. Fyvie, many years ago. Its pupils, as he had personal opportunity of observing, distinguished themselves in the posts which they subsequently occupied under Government. Wherever missionaries had gone they had sown seed which, if it had not borne a large harvest, had at all events to a very manifest extent produced good fruit. They had led many natives to a knowledge of the Truth, and they had done more than this, for their exertions had had a very marked effect upon our own countrymen in this country. He could well remember the time when attendance at divine worship in church was the exception, not the rule; and when, at evening service, those who attended might have been counted on one's fingers.

The Rev. Mr. Weatherhead afterwards addressed the meeting, giving an interesting account of what he had seen during a late tour in Bengal and the North-West Provinces, and comparing the results of missions in the Bombay and Bengal Presidencies. Looking at the population and the comparative number of missionaries, the results were not greater in Bengal. The largest congregation, gathered there, had their origin in the large numbers of orphans thrown upon the care of the missionaries, in periods of famine.

PALAMCOTTA DISTRICT.

Report of Palamcotta District by the Rev. E. Sargent, for the year 1866.

Permitted for another year to labour in this District in the work of the Lord, I desire to cherish a sense of His unmerited goodness, and to acknowledge the good hand of God upon me. Admonished and encouraged by a view of the past, I would desire more and more to look for wisdom, strength and every grace whereby to abound in this good work, knowing that our labour shall not be in vain in the Lord.

Since my last Report, the increase in our congregations for the year 1866 has been 331 souls, making in all 2,150 who in this District profess themselves Christians and come under the

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influences of the gospel. With a view of giving the committee as clear an idea as possible of the condition of our people and the state of the District generally on which I have now to report, I have thought that my best plan would be to embody and amplify the replies which the Native Agents of the Mission gave me at our last Meeting in answer to certain queries which I had circulated among them a fortnight previously,—the notes of which I took at the time.

I. What do you consider to be the chief obstacles to the progress of our work, *i.e.* independently of the established idolatrous religion of the people around?

1. There is the strict morality which Christianity requires. Again and again people say, We cannot gain our living without cheating and lying, and working on Sundays; how can we become Christians? Not but that several of our professing Christians, unable to resist temptation, are overtaken in a fault and fall into sin; but they cannot do so with an easy conscience—they feel they are acting against their profession. As heathens, men persuade themselves that they may live as they please and they are accountable to no one, except it be in a matter which comes within "the Code." They may employ the Sabbath as they please—use what language—marry as they please—attend whatever heathen festivals and pastimes they please—and no Catechist or teacher can call them to account and admonish them.

2. Closely allied with this is the bad example of not a few of our Native Converts. We have, alas, too frequently to mourn over the weakness of our people. Nor are they without keen and severe observers around. Every deviation, every fault of theirs is made a great deal of by the heathen. They themselves care nothing about falsehood; but let a Christian be found telling a lie, and it is astonishing the capital that the heathen make out of it, especially officials. A heathen, however rich and respectable, suffers nothing in the estimation of his equals, if in self-interest he prevaricates, or even gives false evidence in a suit. But let a Christian be found tripping in this respect, and the European superior has it prominently brought to his notice, and from his idea of what Christianity requires, he forms the most severe and unfavorable opinion of the man. And then in this mood the insidious remark of a Native Subordinate that all Native Christians are alike, easily gains credit, and a damaging opinion of the character of Christians generally is engendered. And yet the fact that they are few who thus ever appear in law suits and complaints, compared with the very large body of Christians who never have any thing to do with such matters is not taken into account at all—the faults of a few are exaggerated and blame is attached to the whole body.

3. The prohibition of the Scriptures in Government Schools is another hindrance. By whatever representation it may be asserted on the part of those who have the direction of such matters, that the Scriptures are not prohibited, yet the people bonâ fide regard the system as a prohibition, and they argue that if the English Government really believes the Bible to be such a good book as English Missionaries represent it to be, why do they not require its being read in Schools which they themselves support? And why is not that part of education in our Mission Schools taken into account when the merits of such schools are under revision by the Government Examiners? I know the great amount of force in the arguments which are used in defence of the Government system—but however convincing they may be to some minds, it is a palpable fact that the body of the Natives regard it as an absolute prohibition, and so far it acts as an obstacle to the progress of the gospel.

4. Caste, and custom, and worldly shows and irreligious pastimes, have also no small share in retarding many from the profession of the gospel even against their better judgment, more so, perhaps, than all other causes put together. Of caste, the iron bond that binds every Hindu, we need not now speak. But who does not know that besides this, custom is the groove in which the Native mind invariably acts, and *mamool* is a sufficient argument for everything. And then, that Christianity has no dancing-girl exhibitions—no theatricals of any kind—no pompous displays and processions by which to beguile the simple, or to feed the evil passions of the heart, no systematic fun and excitement—all this acts powerfully on the populace around as an obstacle to the profession of the gospel.

5. The opposition of land-owners is again a great hindrance to many who otherwise would embrace Christianity. In not a few cases men who venture to join the Church, do so at the risk of losing all that they have hitherto enjoyed in the way of obtaining a livelihood, and more than that, expose themselves to be charged with false complaints, and perhaps brought in as criminals. Not that respectable land-owners will themselves always instigate such proceedings,—but as they perhaps live in some town and commit their property to the care of under agents, these men, to keep up their importance and authority, will do any thing however unjust and tyrannical.

II. What advantages have been gained that seem to aid us in our work?

1 There is increasing intelligence among our people generally—education has largely affected the whole body. If there are still very many who cannot read and write, they are nevertheless better informed on many important points than they used to be. A Christian Shanar of the present day, is a very different man from the Shanar of thirty or forty years ago. There is, in fact, more intelligence generally among the mass of the people, though not to the same extent as among our Christian community.

2. Our people are less disposed to litigation than they used to be. This is an element in which the Native mind finds one of its chief delights;—but the evils arising from it are becoming more apparent to our people, and under good advice they are willing to submit to arbitration among their own body. This may also partly be accounted for by the fact that the status and property of individuals is now better known and defined.

3. The fact that so many of our congregations are endeavouring to support their own teachers is telling with no slight force on the minds of the heathen. Heretofore, when spoken to about Christianity, they would say, Yes, as long as you have teachers among you who are paid by the white people, you will make great pretensions about Christianity. Let them only withdraw their money, and then see what will become of your religion. Now that argument is taken from them, and they see that there must be something more in Christanity than they had credited it with, when they find Christians prepared systematically to part with their money in order to support those who intruct them.

4. So also the gradual introduction of a Native Ministry is having the same effect. Foreigners ministering among them might be obliged at any time to withdraw, and a work resting on such supports might fall through: but a class of man being raised up from among their own people devoted to this work, and looking to the people themselves for support, would indicate unmistakably that Christianity has taken firm root in the land and must go on strengthening and increasing.

5. There seems also more candid enquiry on the part of the heathen, less insisting on frivolous objections—greater readiness to pay for Christian tracts and portions of holy scripture—more willingness to acknowledge a conscientious motive in the case of those who have become Christians from among the higher classes.

III. What improvement is manifest in the domestic and social condition of our people?

1. Their address to each other is more respectful. The use of bad language is very generally reprobated—and more cleanliness, and tidiness both of person and house, are everywhere visible.

2. Christians are becoming more provident than they used to be. Their condition is every way improving. There is less extravagance and debt incurred in marriages—more order and decorum in all their arrangements.

3. Women are regarded with greater propriety and equality than formerly was their lot. They marry at a maturer age—colthe themselves more decently—having a fitter opinion of themselves as wives—are less ridiculously shy and clownish—and those of them who have learned in our schools have generally an air of refinement which we should look for in vain elsewhere among people of the same class of life in India. The prejudice against the re-marrige of widows is gradually giving way and not a few instances might be cited where such re-marriage has been happily effected.

IV. What improvement is manifest in the religious and spiritual condition of your people?

1. Family prayers are held in many houses. As the number of individuals who can read increases, this habit is extending. Almost every member of a family attends prayers in the church, either in the morning or evening; but in addition to this especially when the head of the family can read, the word of God is read in the house and prayer offered. This is more especially the practice at night.

2. Several of the catechists have observed a growing attachment which the people exhibit towards them, as evidence to some extent that their teaching and preaching are accepted with feelings of piety. On occasions of joy or sorrow when friends form a party at a house, the Catechist is frequently invited to read and pray with them, And when the teacher's family is in sickness or trouble, there is generally on the part of the people a readiness to help, and that in a way which requires at times no little self-denial.

3. In some members of a congregation the religious principle is more demonstrative than in others. While there are many who feel a reserve and shyness in such matters, and they are very few who make it a set duty to go out among the heathen and preach to them, there are nevertheless not a few who find it their pleasure in a quiet way to talk about the gospel—the history of Bible days. The progress of Christianity in foreign countries and in India, and the advantages and blessings which have, in God's mercy visited our own times. Not a few who show their anxiety for the conversion of their children and heathen relations, and who endeavour unobtrusively to take advantage of any opening that, way. They shew, in fact that their delight is in the Lord and in the way of His commandments. They are constantly striving against sin, resisting temptation, and endeavouring to follow the Lord's will in all things.

4. Again, the regular attendance of such at the house of God and their attentive prayerful deportment there, the reverence which is openly paid to God's word, for all its statements and declarations are always acknowledged as decisive, and portions of it are treasured up in the minds of even the most illiterate;—the regard which many shew to the Lord's day, their liberality according to their means, and in some cases beyond their means; the spirit of humble contentment which they exhibit, their patient resignation to the will of God in suffering, their peaceful reliance in Christ in the prospect of death,—all these are indications that the Lord is carrying on His work of grace among our people, and that we have much reason to rejoice and to be encouraged to persevere. —*Madras Church Missionary Record.*

(To be continued)

DOMESTIC OCCURRENCES.

DEATH.

YOUNG.—Of liver complaint, on board the Steamer *Carnatic*, between Bombay and Aden, Mr. J. Goodall Young of the P. and O. Company.

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